

**THE BAPTIST RECORD.**  
Organ of the Mississippi Baptist State Convention.

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**GENERAL.**

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**A Sermon delivered by Rev.**

M. S. Shirk, before the Oxford

Baptist church and congregation

Sabbath morning, Aug.

29, 1880. Published by request.

Flee also youthful lusts; but follow right, confess, faith, charity, peace with them that call on the Lord out of a pure heart; in Timothy, 2:22.

These words are the language of the apostle Paul. But though the language is human, it was dictated by the Spirit of God. The text was addressed directly to young Timothy, but it is recorded and stands here in God's Book for your admonition and mine, and God holds us as responsible individually for its observance as though by a special Providence or an audible voice he had spoken to each one of us directly and personally.

I have selected it because I know that many of you have recently put on Christ in his holy ordinance of baptism and many others of you are comparatively young Christians and I do hope that, aided by the spirit of God's development may serve to confirm you in the faith, to sustain you amid the perils of life and to protect you against the designs of an ungodly world and the machinations of the great enemy of souls.

Flee also youthful lusts. The word lust, as defined by the lexicists means—1st, longing desire, eagerness to possess or enjoy; 2nd, concupiscence, carnal appetite; 3rd, evil propensity, depraved affections and desires; 4th, vigor, active power, etc., etc. Its original and primary meaning, then, is longing desire, eagerness to possess or enjoy what is improper. In the text it does not indicate any particular sin, but that eager longing and desire for worldly pleasures, worldly gratifications and worldly acquisitions which the carnal mind delights in and pursues, even at the risk of God's displeasure and the sorrows of the final judgment. This is well explained by parallel passages, as e. g., Rom. 13:22, "Be not conformed to this world," etc. 1 John, 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him; for all that are in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world and the world passes away and the lust thereof," etc. Matt. 6:32, "After all these things do the gentiles—" the worldly, the vain, the religious—"seek. Be not ye therefore conformed unto them." Now—

1. The text admonishes us to flee lust. In whatever form, under whatever guise, or by whatever insinuateness it may present itself, fly. Then you are not to be a participant in, not to be a looker on, not to feel friendly towards, not to apologize for, not to pity, not to tolerate—but flee the resorts and the pastimes of the ungodly.

But why this admonition? Why exclude ourselves from all the festivities and all the amusements of the world? Because there's danger in them. They are all so many snares of Satan. They are meant to beguile the unwary, to captivate the weak minded and to lead astray the thoughtless, prayerless, and lukewarm disciples of Christ. The Son of God had lived in this world. He knew its wickedness. He had been beset by its allurements, tempted, reproached, laughed at, ridiculed, scorned, slandered, persecuted as we are likely to be, if constant Christians, and he meant to guard us and protect us by these blessed and timely admonitions. He would not only put them in his Book as a law to in-

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Integrity, and Fidelity to the Cause of Christ.

M. T. MARTIN,  
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NO. 31.

**Two First Six Days of Creation.**

Gen. 1:1—"In the beginning God created the heaven and the earth."

This book of Moses is not a scientific work. It was written for popular use. It was designed to teach creation and not to treat of science. nor does it records things as they appear. God created the heaven and the earth. This division is very common among the Jews. Gen. 2:1, 11-15; 15. Sometimes the sacred action, acting on this principle, say that the universe is divided into three parts, the heaven, earth and the theatro or the hall-room, where the God and the soul are forced to meet.

It has these divisions, and often speaks of them.

John 1, 52-54; II, 15, 189.

Why does the Bible begin with an account of the creation? This is very satisfactorily answered by Bishop Butler, in his "Analogy," "The

Bible begins with an account of God's creation of the world, in order to ascertain, and distinguish

from all others, who is the object of our worship, by what he has done;

in order to ascertain, who he is, con-

cerning whose providence, com-

mends, promises, and threatenings,

the sacred book, all along, treats,

viz. the Maker and Proprietor of the

world, he whose creatures we are,

the God of nature; in order likewise

to distinguish Him from the idols of

the nations, which are either imagi-

nary beings, i. e., no being at all;

or else part of that creation, the

historical relation of which is here

given."

In the beginning." This verse

marks a time separate from the sec-

ond. Ages may have passed be-

tween them. He first laid the foun-

dation of the earth, and then it was

covered by the waters, and moun-

tains. My view is confirmed by

Psalm, 104:5-9. "Who laid the

foundation of the earth, that it

should not be removed forever."

(Aterthal.) Then covered it with

the deep as with a garment, the

water stood above the mountains,

At the rebuke they fled; at the

voice of thy thunder they hastened

away. They go up by the mount-

ains; they go down by the valleys,

into the place which thou hast

ruined for them; for it is not good

for them to abide there; that

they turn not again to cover the

earth." Besides this first verse is

the only one that is general, for all

that follows is special. That begin-

ning was something before the six

days of creation. This view gives

geology as much time as will

be given.

I meet here one of the fiercest ob-

jections that has ever been brought

against the Bible, that of chrono-

logy. Did God six thousand years

ago, create the heavens and the

earth? Atheists say it happened

millions of years ago. I grant all

the ages desired, and only say that

God did the work in the beginning.

All that is stated is a fact without

reference to time.

Parallel passages thus teach.

The evangelist John declares, "In

the beginning was the word—all

things were by him." John, 1:1-3.

Paul in Heb. 1:10, citing from

Psalm, 102, says, "Thou, Lord, in

the beginning, hadst laid the foun-

dation of the earth, and the heavens

are the work of Thy hands." Pro-

verbs, 8:23 reads, "I was set up from

overlasting, from the beginning, or

ever the earth was," etc.

Dr. Murphy, the eminent He-

braist of Belfast, translated this

verse, "In the beginning had God

created the heavens and the earth.

And the earth had become a waste,

and a void." Some Christian schol-

ars have lately contended that God

only carried out the earth, and did

not create it out of nothing. They

urge these two objections: 1. That

the etymological ground-meaning of

the verb, as shown by that form of

it which usually exhibits the pri-

mary sense, is to cut, to hew, to shape,

by hewing. 2. That it is sometimes

used, in the Scriptures, when it can-

not be intended to express a crea-

tion out of nothing."

These are very grave reasons, but

they can be satisfactorily answered.

I will let Prof. Conant answer.

"But on the contrary it should be

observed: 1. That all verbs have,

for their etymological ground-meaning,

a physical act perceptible to the

senses, from which proceed their

secondary, which are the most usual

significations. 2. That this verb out

of the form which expresses the

primary physical meaning, has al-

ways God for its subject, and is

used, only when something new, not

before existing, is produced, brought

into existence, by the power of God.

See, for example, Ex. 34:10, proper-

ly, "Such as have not been created,"

brought into existence, in all the

earth." Num. 16:30, properly, "If

you will not listen to me, I will

call for another prophet to speak

in my name."

These are very plausible reasons,

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One copy one year, \$2.00; one copy six months, \$1.00; for any time less than six months, at the rate of five cents a copy; to ministers, \$1.25 a year. Of course, it is understood that the subscriber pays the expense of sending his subscription. If you remit through another party, hand him ten cents to pay the expense of forwarding money. No Club rates. No Commission paid.

## Honesty—Paying Taxes.

People do not love to pay taxes. Probably there never has been a time when there was not serious complaint about "exorbitant taxes." Many people, otherwise very honest, do not prove their honesty in tax paying. They fail, perhaps, to see their moral obligation to support the government. Not a few think of the government as an enemy to be opposed to, they do not like the government and grudge to it everything wrong from them by the tax collector.

**What's the government?** It is a service of the people at large for the protection of their lives and property. Without government civilization society would be an impossibility, and life itself would be in constant peril. But there can be no government without the means to carry it on. The means must be gathered from the recipients of the benefits of the government. For the purpose of providing these means for the maintenance of government, we may continue to enjoy protection, a tax is levied. This is a certain per cent upon the property of all the citizens. Now, honesty requires of each one that he pay his share. It is anything but honest for a part of the community to throw the burden upon the other part. He who shirks his tax is guilty of a dishonest act. He refuses to pay for what he receives. It is a wrong done by one part of the public to the other part.

There is scarcely a severer test of honesty known than making out a tax list. It is a crucial test which proves too much for the moral honesty of many a professor of religion. Upon this point, we print the following pungent remarks from the *Carthaginian*:

"There is something radically wrong in the system of making assessments of personal property, or else there is something radically rotten in the administration of such a system. As we people of this country can hardly be considered exceptionally perverse, but are probably on a par with the citizens of other portions of the State as regards tax matters, we are led to believe the evil to which this article advertises prevails all over the State. It is a cause for wonder, but not a matter to heighten our country pride or boast about, that while the population of our county has increased by more than one-third in the decade just passed, while the agricultural products of every description are greater than ever before; while the quality and in some cases the quantity, of all manner of live stock exceeds anything hitherto known in the history of our country, and our lands are more desirable and less readily parted with than ever before, the total value of the personal property has shrunk, as evidenced by the assessment roll, from \$305,367 in 1873, to \$235,102 in 1880—a decrease of \$160,161, and that, too, in spite of the fact that the county is richer in populations and property than ever before. And there is, if we are to believe the assessment roll, a decrease in the total valuation of land of \$113,292 since 1875; yet, as we said before, the prices for land are firm, and good land more readily sold than at any time since the outbreak of the war. These are things that it is easy to understand, but disagreeable to explain. But these are not all of the curiosities of the assessment rolls—they are many, very many wonderful facts to be found there. Should an Eastern business man, accustomed to copper cents and dimes and halves, here; every winter, and sell them for \$100 to \$125 each; but it must not be understood that they are worth that here; oh, no; we simply pay these prices to encourage stock-raising. To get at the true value of horses and mules we must go to the personal assessment roll. Here is a quotation from it that will give an idea of their real value:

3 males, \$20 each.....total, \$60  
1 horse.....25  
1 wagon.....25  
3 cows.....10<sup>10</sup>

The male assessed as above are, we believe, excellent animals.

Let us put in close connection with those diminutive figures the oath every one of these property holders subscribed.

"You do solemnly swear that the list of property with its value as now rendered is a just and true account of all the property you are required to render as subject to taxation in your own right or that of any other person for whom you ought to, or may be liable for, the payment of such taxes, to the assessment roll, at the time of such valuation, and not at what it might sell for at forced sale, but what you would be willing and expect to receive for it if you were making a voluntary sale of it, so help you God!"

What can we say of such things. We will say nothing, but let the *Carthaginian* speak again:

Now, viewed either from a financial or a moral point of view, the assessment roll of our county presents a disheartening

picture, and R. is, in our belief, the same case in other counties. We believe the great majority of the citizens are in favor of square dealing in tax matters, while it would lighten the burden of some, while it would increase the taxes of few, if any. This state of things was inaugurated by the avarice of a few unprincipled men who sought to evade their just share of the taxes by falsifying their property valuations. They succeeded, and the more honest, yet weak, citizens followed their example to lighten the burden which had been increased by the baseness of the former. The thing as it stands was not the growth of a day—it began away back yonder; and so subservient is it of public and private morals that public officers regard it as a matter of course, while many a citizen who would resent any imputation against his integrity or veracity, will sit calmly down, fill out an assessment blank with an under-valuation of his property, and subscribe his name to an oath that he has given fair valuation while on the self-same sheet his own figures convict him of perjury.

Gentlemen of Leake, is this lesson in ethics we are to teach the rising generation? Are our children to be educated to believe in a code of morals which holds that dishonesty is not reprehensible nor perjury a crime?

This is strong language but we believe the occasion justifies it. The law has provided a remedy, but neither the Assessor nor the Board of Supervisors can do as we are going to do to set it right. What should they do so we don't want them to accomplish any good unless strongly backed by the moral sentiment of our people openly and publicly expressed.

We have an abiding faith in the inherent honesty of the people and believe they will see the insidious and dangerous character of the evil that we have indicated and take steps to crush it out forever.

The language of the editor is not too strong. Such pungent treatment of the case gives hope that we may soon see a better state of affairs. Would that every paper in the country would follow the worthy example of the *Carthaginian* and speak out on the subject in plain, honest words.

At least we may hope that christians will set a proper example in making out tax-lists and the prompt payment of their taxes. Nor should they do it grudgingly, but freely; for we receive the value of our money many times over in blessings from the government.

## Beneficiaries."

Bro. Editor—I am not an anti-missionary, or becoming so; my heart is right, but my head is in a cloud. I have added largely in the education of young ministers for the past twenty years—have been an enthusiastic advocate of ministerial education, but what do I know? Scarce one that I have aided to get an education is now preaching—they are better off than I know am, and making more money with their education, while I am working with my hands. A. is the President of a school, and never preaches; C. is an editor of a religious paper, preaches some; D. is a school teacher; E. is a lawyer and S. is a doctor, and W. is a farmer—sharpened a farm, and has given up the pulpit for cotton and hops, and so on. I am disgruntled.

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# THE BAPTIST RECORD.

JOHN T. NUGG, LOCAL EDITOR.

JACKSON, MISS., THURSDAY, SEPT. 16, 1880.

## NOTICE TO ADVERTISERS.

It is

advised

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advertisements

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# THE BAPTIST RECORD.

## FAMILY CIRCLE.

CONDUCTED BY

MRS. J. B. GAMRELL.

Diversity.

Other people have their tails.

And so have we as well:

And all ye nations to see, and hear

We have no right to tell,

Ave! Let us hold our tongue in here,

At all times given to running,

Not take such pains to cover up,

Our neighbor's lack of running.

Some wear them bladders outside,

While others hide them if they can,

Yet all alike are human.

The rose that bears the sharpest thorn

Is oftenest the sweetest.

Sometimes the stings have proved

The trustiest and completest.

And he who scorns to shew his tears,

Or sorrow for another whose hand

May be the very bane of his life,

Fires first the fallen brother.

Be not deceived by outside show,

Doubt not too soon a neighbor,

Because he does in his way

To live and love and labor.

Diversity of thought and mind!

Shines in every soul of duty;

Diversity is God's great plan

To make a world of beauty.

—Selected.

### Questions to S. S. Scholars.

No. 18. What was Ephraim's goodness like? Why was it so common?

For the Record.—Kept.

A girl had just united with the Methodists. The minister had solemnly read to her in presence of the congregation, the rules by which she was to be governed as laid down in the Discipline; and the good brethren and sisters had duly instilled into her mind the greatness of the works she had taken, and the importance of keeping them faithfully. All had advised her to be constant, never to give up, to hold out. And some kept saying "you must seek religion, seek religion now while you are young, child." You have joined the church, now, do not rest till you know you have it. What these words meant was not exactly clear to her. She had a vague idea that they meant she must be a Christian, but she had felt in her heart moments before, that the scarlet of her sins had been made white as snow; she knew that she loved God and righteousness, and for that reason alone had desired her on these things; none explained what was meant by "seeking religion," and she did not ask, supposing that sometime it would be made plain. She returned home (this occurred while on a visit some distance away) happy in a new found joy; but a joy which was scarcely happy either, for it was oppressed and burdened with the great weight of the things she had to do, and the things she had to keep from doing. Heaven seemed such a long, long way off, and the road seemed as steep with bristling boulders all the way, whose roaring even now filled her ears. She was a pacy sprinter with the labor of a giant between her and the mansion where she dwelt. "I shall never be able to do it all," she thought despairingly. "I cannot hold out, I am so quick tempered, so sensitive to everything I touch, so weak in a thousand things, that here in a family there is not one who is a Christian and with the great wicked world to battle against, I shall fail completely. I every day, and I know I shall be like Mr. L. and Miss. M. and Co., for I am no better than they are, and they were grown men. These were persons she had made such bright "professions" a few or three years before, and who are now more worldly and wicked than ever.

The dread that God would cease to love her, the fear of offending Him, the bare thought of missing heaven, became almost torture to this poor untaught child, and her only comfort and solace was prayer.

One afternoon as she knelt upon the carpet of autumn leaves, in the solitude of the arched forest, pleading and crying for strength with all the earnestness of her soul, it seemed that the more she cried, the more she was impressed with her weakness and helplessness. At length she rose and returned to the house, overwhelmed, crushed. But a new thought, a new hope, came to her, like a revelation, and yielding to the impulse, she passed on the threshold with uplifted hands and trembling heart, prayed, "O, God, I am nothing, I can do nothing. Thou dost do all things. Thou art full of power and pity. Will Thou do all for me?" I cannot keep myself, I pray thou will keep me!" She fell in some sense or other, a chasm had been leaped, and a feeling strangely sweet and restful crept into her heart, as she went about the house softly singing the dear song she had sung when she bravely picked up the aisle all alone, and held her hand to the grey-haired maid.

Oh, how many have toiled up these sharp, terrible steps with their! Blessed be his name that no man has been turned back with weeping and gnashing of their lips! But he was scarcely more than a glimmer of the light. It was long before the beam beamed in full splendor over her head. Long before she discovered that her feet were wandering in a labyrinth of error, where human addition, unlawful customs, man-made sins, displaced the pure truth of God's Word. But God is wondrous in His love and pity and led her at last, both to see the right and walk in it. The mist of many errors rolled up as scrolls and vanished out of sight; while a thousand gathered around and boldly outlined the sublime, the precious doctrine of faith. Nothing since has ever blurred or obscured the serene expression of her vision. She knows that she is kept by the power of God through faith unto salvation.

Sept. Peter knew the meaning of that word. He knew, also too well, that man's own frailty; and realized in his own life the utter inability of man's nature, even when sanctified by di-

vine grace. Kept, blessed word! Take it Christian and wear it as a gem upon your bosom. Hang it high up in your heart, a glad picture framed with mignonette and violet.

LYNN.

### A Letter to the Sisters.

Dear Sisters of the Missionary Societies.—In order to enlist the co-operation of all the Ladies' Missionary Societies, the Central Committee have sent appeals, circulars, constitutions, etc., to all churches whose names and post offices have been made known to them. But, although the committee have used every exertion and hundreds of circulars have been sent to different portions of our State, it is sad to know that not a hundred have yet responded to our appeals. The Cor. Secretary has endeavored to answer promptly, either through the Record or by mail, all communications sent to her, and the committee rejoice to hear from any that are making efforts to help in the great work of Missions. In the last report sent to Dr. Tupper the names of all the Societies, with the amount of their contributions, were included and the Record published the report. This will be done every year, so that the names of all the societies mentioned in their reports previous to April 10th will appear in the Record. We believe that there are consecrated sisters in all the six or seven divided churches of Mississippi who would delight to be used in helping forward the great work of saving the heathen. In each one at least two or three might begin the work, for God has promised His blessing upon such a meeting in His name. If even \$5 could be sent yearly by each church the aggregate would be \$35,500, and there are but few churches that could not do this, or even more, through its female members. Will the secretary of each of the Ladies' Societies be kind enough to send to the secretary of the Central Committee a postal card containing the name of her society and church, date of organization, names of officers, post-office, etc., or any other information that would be interesting? We will be glad also, if the name of some church in her neighborhood could be added, to whom we might send an appeal. The committee desires to possess a complete printed list of all the societies in the State, and beg the secretaries to send them the desired information immediately.

With Christian love,

Mrs. A. J. QUINN,  
Cor. Sec. Gen. Com.  
Oct. 5, 1856.

We would like to emphasize sister Quin's request. Send in reports of your labors in the cause of missions. The Central Committee does not desire you to send money to its secretary. Send the money to Dr. Tupper or Dr. McIntosh; but send reports of organization and labors of your Society to sister (Juniper) Mrs. Leighton called. She is a wealthy, influential church member, and more than once has shewed her duty to advise my wife on various subjects. During her call, I was in my study, directly over the parlor. Through the ventilator their conversation floated up to me. Mrs. Leighton began:

"I called this morning, Mrs. Brown, to speak of an embarrassing subject, but so clearly felt it my duty, that I dared not shrink from it. I hope you will take it kindly, Mrs. Brown."

"I certainly shall try to," replied some one will send in a check.

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